



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The Classical Weekly

Entered as second-class matter November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of March 1, 1879
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 28, 1918.

VOL. XII

NEW YORK, OCTOBER 28, 1918

No. 4

DR. FLEXNER'S CRITICS

(Continued from pages 10, 18)

In The New York Times of February 5, 1917, Mr. W. V. McDuffee, of the Central High School, Springfield, Mass., then President of the Massachusetts State Teachers Association, called attention to Dr. Flexner's misuse of statistics in connection with reports of the results of The College Entrance Examination Board examinations. In The Springfield Republican of February 15, 1917, editorial reference was made to Mr. McDuffee's paper. One quotation will indicate the tenor of this editorial:

We need not overrate examinations, which are but an imperfect record or measure of results, but since the issue has been raised it is well to have it made clear that they tell in favor of Latin instead of in favor of "the modern school". It is not the only point at which the soundness of Dr. Flexner's theories is open to serious doubt.

In The New York Times for January 22, 1917, were given the views of Dr. John H. Finley, Commissioner of Education for the State of New York, and others, concerning Dr. Flexner's proposals. On one point I sharply disagree with Dr. Finley, if he was correctly quoted as saying that it

would have been wiser if the Rockefeller General Education Board had furnished to the State funds for the 'modernization' of the Schools, rather than undertaking the task itself . . . the State had a machinery for making the experiment that the Foundation could not have, at the Teachers College or elsewhere.

As I wrote above, page 10, it is far better to have the 'experiment' tried outside the existing Public School System: the sponsors of the 'experiment' will be required to *prove* its success.

Dr. Flexner found in Philadelphia an ardent champion in Mr. William D. Lewis, Principal of the William Penn High School for Girls. Mr. Lewis voiced his support in The Evening Bulletin, of Philadelphia (I have not seen these articles). Mr. Lewis had previously expressed his hostility to the Classics in an article in The Saturday Evening Post. In April, 1916, during Schoolmen's Week at the University of Pennsylvania, Mr. Lewis and Professor West engaged in a debate on The Place of the Classics in the Modern High School. The debate is reported on pages 241-263 of the pamphlet called Schoolmen's Week, published by the University of Pennsylvania as part of The University Bulletins (Sixteenth Series: No. 6, Part 4: August, 1916): Mr. Lewis's remarks were, however, extremely brief. Dr. Arthur W. Howes, of the Central High School, Philadelphia, in two articles in The Evening

Bulletin of Philadelphia, February 27 and 28, 1917, made a vigorous reply. So too did Dr. Lewis R. Harley, Professor of History in the Central High School. Dr. Harley reprinted these articles and circulated them in a pamphlet of 36 pages, entitled Table D'Hote *versus* À la Carte in Public Education.

Professor H. C. Nutting, of the University of California, has been most energetic in defense of the Classics, in several vigorous assaults upon Dr. Flexner's proposals. To the pamphlet, A Modern School, he replied in The Curriculum of the Secondary School, School and Society 4.42-49, July 8, 1916. In Two Phases of Mental Discipline, School and Society 6.261-263, September 1, 1917, he replied to Dr. Flexner's paper, Education as Mental Discipline (see THE CLASSICAL WEEKLY 12.17). In Latin and the A.B. Degree, School and Society 7.121-126, February 2, 1918, he answered Ex-President Eliot's paper of the same title (see THE CLASSICAL WEEKLY 12.17). Other papers by Professor Nutting, whose titles only there is space to give, are Classics and the Reformer, Educational Review 54.293-306, November, 1917; The Peril of "Bookish" Education, Journal of Education 86.31-32, July 12, 1917; Experimental Tests of Educational Values, Education, February, 1918.

In the Journal of Education 87.152, 158-159, under the title Mr. Dickens' "Modern School", Professor Nutting published an ingenious and interesting attack on Dr. Flexner's school; by citations from Dickens's Hard Times, and in one instance by setting a quotation from Dr. Eliot directly beside an utterance of Mr. Gradgrind, he shows that Dickens, in Hard Times, had made Mr. Gradgrind anticipate Ex-President Eliot and Dr. Flexner. The whole paper is a delightful reading. One paragraph I take space to quote:

Mr. Dickens' modern school is, of course, a caricature. But, by its very nature, a caricature reflects some peculiarity or over-emphasis that exists in actual reality. The aspect of the modern school that lays it open to caricature is the emphasis placed upon the world of fact as against the world of ideas and ideals. To build up a well-rounded curriculum for any school designed for general training, it is desirable that several persons of different tastes should collaborate; for it seldom happens that in a single individual are found equal love and appreciation of values in the various fields of human endeavor. In regard to the experimental modern school of the present day, it is unfortunate that the shaping of the curriculum has fallen so largely to a single sponsor who frankly confesses the inequality of his interests and acquaintance. Of his study of Milton's "Lycidas" he says that the result was that he then and there "vowed life-long hostility" to it, and he cites this poem as a typical "obsolete and uncongenial"

classic. Further, he adds: "Of the part to be played by art and music I am not qualified to speak".

An interesting paper by a non-classicist is that by Mr. Isaac Thomas, Head of the Department of Mathematics in the Hopkins Grammar School, New Haven. It is entitled Dr. Flexner's "A Modern School", and appeared in *School and Society* 6.605-608, November 24, 1917 (it was this paper that stirred Mr. Blumberg to speech: see *THE CLASSICAL WEEKLY* 12.17). Mr. Thomas says that even a cursory reading of Dr. Flexner's paper shows the author's obsession, "his demon of torment being 'traditional' education in general and the classics in particular". Mr. Thomas points out, as others have, glaring inconsistencies in Dr. Flexner's paper, and emphasizes Dr. Flexner's inability to reason. He then maintains that the Modern School is unscientific, in that, so far as Latin, Greek, and Mathematics are concerned, Dr. Flexner will allow no tests: he has prejudged the case and closed his mind against them. As a result of this unscientific attitude, the Modern School is to allow its pupils no freedom of choice with respect to their studies, and its studies will lead nowhere (607):

As it shuts its pupils off from unhindered choice at the beginning of their course, so in the path provided for them, the way has not only been hedged within very narrow limits, but has neither clear direction nor free exit. To me it resembles nothing so much as the nets we used to see in the Sound, set for menhaden, cunningly arranged for wind and tide but leading to the "pocket" from which there was no escape. Apparently "A Modern School" has given no thought, no care, to the question whether its pupils might not sometime find themselves caught in the net of inadequate preparation for future advance, if not in a cul de sac of unavailing and hopeless struggle.

Mr. Thomas maintains further that in the Modern School the spirit of manliness and bravery is conspicuously absent. A school should train (607) in the three preeminently manly qualities, endurance, courage, and patience. Many times and always in vain, I have read through A Modern School for some word or hint that it regards such training as part of its business. Work upon any subject as a means of gaining patience and courage for further work upon it, seems to have been wholly left out of the scheme, and training a pupil to self-dependence, to have been entirely forgotten. No future, needing any or all the three qualities I have mentioned, has been planned for in this school, but the needs or fancied needs of the pupil and what he might be *interested* in are to be the chief arbiters in determining what he is to do and *how*. So far as possible work—except as the pupil likes it—is to be eliminated.

Finally, Mr. Thomas points out that from first to last in the Modern School the appeal is to the selfish interest of the pupil. "Himself is to be the center of all his thought; his material advancement, the object of all his care" (608).

In *The Classical Journal* 13.193-199, December, 1917, Mr. Clyde Murley, of the Southern Methodist University, Dallas, Texas, attacked Dr. Flexner in a paper entitled *Content Studies and Content Teaching*.

(To be concluded)

C. K.

SOME FOLK-LORE OF ANCIENT PHYSIOLOGY AND PSYCHOLOGY

(Continued from page 21)

With increasing knowledge of anatomy it was recognized that the heart and the liver did not possess all the functions and attributes ascribed to them. Thereafter the general tendency was to place the baser qualities below the diaphragm, in the abdominal cavity, to put the next higher in the thoracic cavity, and to assign to the head the highest elements of man's nature, the intellectual. One will recall in this connection Plato's three-fold division (see above, page 21).

We shall now pass to a consideration of the notions attaching to the abdominal cavity. The writer would not, however, imply that all the ideas hereafter mentioned originated after this step forward in anatomy.

As one's mental condition is directly influenced by his digestion, it is not strange that the word *stomachus* came to indicate good humor and contentment as well as irritation, vexation, and anger, and that *stomachosus* meant 'wrathful', and *stomachari* 'to be angry'²⁷.

Martial (12 Praef.) rails at certain persons *adversus quos difficile cottidie habere bonum stomachum*. Cicero, *Ad Att.* 6.3.7, speaks of arousing laughter instead of stomach, i. e. ire; *risum magis quam stomachum movere*. The word *stomachus* can be used as a synonym of *iracundia*; compare *homo . . . exarsit iracundia ac stomacho* (Cicero, *Verr.* 2.2.20).

While it is true that our mental state is affected by our digestion, it is just as true that anger impairs digestion, and causes the muscles of the stomach to go on strike, often bringing on an attack of indigestion. Possibly the ancients occasionally interchanged this relation of cause and effect, and accused the stomach of conditions for which it was not responsible.

This organ must have been regarded as one of the seats of merriment, since Cicero, *Ad Fam.* 2.16.7, has the phrase, in *stomacho ridere*. Apuleius, *Met.* 3.10, mentions an instance of people laughing till their stomachs ached: *Hi gaudii nimietate gratulari, illi dolorem ventris manuum compressione sedare*²⁸.

The stomach was capably aided by the bile in upsetting mental equanimity. According to Pliny, *N. H.* 11.192, the bile est . . . *nihil aliud quam purgamentum pessimum sanguinis et ideo amarum est*²⁹. He states also that some few men who are without bile have robust health and live longer³⁰. It is not to be wondered at that the bile came to be regarded as the seat of ill-nature and melancholia and the cause of moodiness.

'In the black bile lies the cause of madness in man, and of death if it is entirely expelled. Hence the word

²⁷Compare The queen uttered some cholera and stomach against them, Throckmorton in Tytler, *History of Scotland* (1854), 3.134.

²⁸Compare Pero puedo jurar que jamás me vió después de una ausencia más ó menos larga sin que su abdomen dejase experimentar viloentas sacudidas de risa. . . . (Valdés, *La Alegría del Capitán Ribot*, initio).

²⁹The Latin *jaex*, 'dregs', supplies the root for a number of words for liver: Italian *fegato*, Venetian *figdo*, Spanish *higado*, Portuguese *fogado*.

³⁰According to modern notions, the man who is without bile, metaphorically speaking, is a coward. Compare Er hat keine Bile; Il ne se fait pas de bile.